The Inquirer

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NOW GENEVA

SOUTH AFRICA is Dr. Verwoerd's homeland. He is as unable to forget that as Mr. Macmillan is unable to forget that England is his home. It would be hard for Mr. Macmillan to be banished from his country. It would be impossible for Dr. Verwoerd and his three million compatriots in South Africa to be banished from theirs. And since civilisation for them is a white civilisation (as it is for Canada and Australia), they intend to hang on to it as long as they can, which, for Dr. Verwoerd, is indefinitely.

But South Africa is the black man's country also. It is their home. They do not intend to be banished from it. Some of them have a civilisation not very different from that of the whites. If 100,000 of them possess motor-cars that is some indication of the kind of life they live. Intelligent people are bound to be interested in the land they love. Presumably the intelligent black people are deeply interested. They are told by the white people that their interest must be circumscribed. They are not allowed to be what Aristotle said a man was, a political animal. They cannot move as freely about their own land as the white man—and it is the white man who tells them they cannot move.

It is the white man who makes the laws by which they live and partitions the land from which they must get their daily bread. The more they intensely love their land, the more, that is to say, they share the feelings of the white man, the more they must hate the status placed upon them.

The more the white man and black man live together the more certain it is they will become as one another. Nothing can stop that. And nothing can stop the hate-love complex in that situation.

Moral Attitudes

On the whole it would be better if everyone else could remain outside. It is bad enough for those living in it. And it is easy to strike moral attitudes at a distance. But everyone else can't stay out. Since, in effect, the coloured Prime Ministers and Presidents of the British Commonwealth are asked what they think about it, they are bound to say that an educated coloured man is every whit as civilised a person as Dr. Verwoerd, and is entitled to the same civic privileges. The South African Prime Minister could, if he chose (perhaps he did so), remind Mr. Nehru of the position of the untouchables in India, or the Australian and Canadian Prime Ministers of their immigration policies. But at present there is no internal clash in those countries upon these matters, and no crisis arising out of them. There is a clash in South Africa. Inevitably the other Commonwealth countries had to express an opinion, and apparently they could not do that with South Africa still remaining a member of the Commonwealth.

Human Rights

All in all it is well to ask in what other group of nations the fundamental rights of humans could have been treated with such dignity, and with such a painful awareness of the complexity of moral issues ? Whatever the Commonwealth may be it is at least a gathering of nations in which moral rights can be discussed without too much playing for power situations, and without too much clap-trap. That is a gathering of nations worth belonging to. It may indeed be creating something new in the world. Although South Africa has left it, in the nature of things the Commonwealth has not left her ; and that might be a relief for everyone. South Africa in the future will need all the help she can receive from friends.

In Geneva

The two-and-a-half-year conference on nuclear tests has reopened in Geneva. The representatives of America, Russia and Britain have resumed their task of making inspection possible.

This task is the extremely difficult one of creating an international law which shall be really binding upon the nations concerned, with high-level inspectors and judges to see that the law is really carried out. The conference is concerned with a great deal more than the stopping of the nuclear tests ; it is concerned with the highly intricate matter of creating a binding code, accepted by all, which will make tests unnecessary.

The Future

All this could not be done on merely goodwill. Certainly it could not be done by one nation saying it would not have nuclear tests. The world being what it is, as civilisation is what it is in any developed country, men have to live by a code of conduct enforceable by agreement established by law. When this is created within a nation it is a considerable achievement. Many of the great nations have not got it yet. If the conference at Geneva could produce a code of international conduct which could be enforced, then something of astonishing value for the human race would be accomplished.

It says much for those who believe in the greatness of the future, and mankind's capacity to reach it, that amidst all the international acrimony of the past twelve-months or so, this, quiet, law-making and law-creating body is still meeting, and that the governments concerned desire it to meet. Can the first year in the sixties be one of the prime years in the advancement of mankind ? It may be so.

THE CRUCIFIXION

By Francis Terry

JESUS on the Cross has served men as a symbol in which they can see, reflected in a bearable form, the dark realities which otherwise they dare not face—like Perseus using his shield as a mirror in which to see the grisly head of Medusa, who turned to stone those who looked on her direct. There have been many such symbols in different lands and times—from the crude ugliness of the bogey-figures, which bring into the open the hidden fears of savage hearts, and the beauty of the Greek tragedies, in which poetry, music and ritual lifted ancient tales of horror on to a higher plane, and so purged the spectators' minds of their burden of self-pity and terror. These devices reach deep into the sub-conscious levels of men's lives, and become charged with a sort of psychological magnetism. Among them, the crucifixion of Jesus is outstanding both for the darkness of the places to which it penetrates and for the transforming light which it throws upon them.

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The mere fact of crucifixion presents an unnerving combination of dreaded possibilities, death, pain, abandonment, exposure to public hostility, not just as separate evils, but bearing down with accumulated force. Men see in it the limit of what can be endured, as though it must involve not only suffering but a sort of annihilation or unrecognisable distortion of the very self of the sufferer. And, in fact, this combination of evils had been contrived for that purpose, to break the spirit of subject peoples, to unman men by terror, to make men abandon their friends and to exploit the despicable tendency of average people to side with those who make cruel displays of power, and to join in deriding those whom they see exposed as helpless victims.

It is a conspicuous exhibition of the precariousness of everything human, of the shameful aspects of our nature, and of the de-humanising pressures which underly the common life of men. It is a situation which, if fully taken to heart, disturbs the spectator with a deep inward sense of insecurity and guilt: one might call it "existential anguish".

In the case of Jesus, the situation affects us with special force because he is himself so innocent and harmless. He commits no violence and displays no rancour. The worst his enemies can allege against him is that he was rashly enthusiastic, intemperate in controversy, perhaps got his head turned by adulation—but with no real malice. Whatever his faults, if any, he has involved no one but himself and is suffering alone: the crowds in the streets are safe, and his disciples making their escape to Galilee. These facts deprive us of any excuse for ignoring the poignancy of the situation and leave us defenceless before it: but they also begin to make it bearable.

The most extreme suffering does not destroy the humanity of this sufferer or distort his nature. He has preached unlimited goodwill as the origin of existence and the basis of behaviour; and now, though everything else in him has been destroyed, the goodwill in the depth of his nature is not changed. The essential thing is safe. This transforms the situation, which becomes a story of the victory of good. A few hours ago Jesus was at a meal with his disciples in a spirit of pure goodwill: in the near future his disciples will feel that he is again with them at a meal, in the same spirit of pure goodwill, with no condemnation or enmity towards them or anyone. The intervening evils will have been, as it were, absorbed into the continuing life of goodness and light.

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In showing some of the bad factors in the human situation as beaten powers, the Cross enabled men to view them as external forces, recognise their nature, and repudiate their influence. They could not have done this before, because they regarded these things as inseparable from their own existence. Living under the domination of force and in a social system permeated by mutual distrust and personal rivalries, man looked on these factors as the powers which had built up their civilisations and formed their characters, and decided their destinies.

These were "the principalities, the powers, the world-rulers of this darkness" which Jesus on the Cross "put off from himself, and made a show of them openly, triumphing over them in it". Men saw that, when these had done their worst on Jesus, there remained, even in death, an uncontaminated humanity, from which new hopes poured on into the future.

Seeing this, they felt a desire in their hearts to identify themselves with the spirit of life in Christ Jesus, and be delivered with him from the powers of darkness. It was a gospel of hope to men who felt themselves misfits in the Graeco-Roman world, and looked upon its institutions as alien and inhuman. The Cross became, for them, a symbol of men's freedom to be their human selves. In it they saw the infinite goodwill which is the source of all existence, manifesting itself in a man, and through him, bearing the weight of the world's evils, and out of limitless resources of patience, restoring the goodness of human nature, and raising it to new forms of glory.

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This was the original, positive, humanly liberating attraction of the Cross. But there is also danger in symbols which reach into the sub-conscious depths of men's lives: their magnetism involves an ambiguity which can release evil tendencies as well as good; and the deference which is paid to them prevents a proper discrimination. When men idolatrously worship the images which they have made and venerate the myths which their hearts have fashioned, they deliver themselves uncritically to the forces of their own sub-conscious minds, some of which are powerful for evil. So it has been with the Crucifixion of Jesus, when it has been raised to the status of a central myth and made the subject of devoutly submissive meditation. Under these circumstances, without men being aware of it, the significance of the symbol can be actually reversed: their approval is unconsciously transferred from the sufferer to the power inflicting the suffering.

Men have seen in the Cross a satisfaction of righteous divine wrath. They have seen in it a demand that human nature shall be subjected to mutilation in tribute to superior non-human sovereignty: men must be willing to "crucify" their intelligence, their curiosity, their love of beauty, their desire to marry and have children, their compassion towards fellow-men. The Cross has been used as a Crusaders' badge in wars of religion and as a pretext for persecution of heretics—treating other men exactly as Pilate treated Jesus. If these enormities have become less blatant in modern times, the reason is that we live in a more critical atmosphere.

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It is essential to remember that the actual man on the Cross was a Jew, in full agreement with the traditional Jewish opposition to idolatry and the mythical element in religion. His own teaching avoided grandoise symbolism and confined its imagery to the homely parable, confined to some particular point of likeness, and requiring the hearer to use his own judgment in applying it. He put no reliance upon special divine judgments and interventions, but called for faith to recognise the spiritual significance of every situation. The meaning of his own life and death must be seen in the light of the same type of faith—a partial and historically limited glimpse of realities which are everywhere present.

Presented to the Queen Mother

On February 22nd the Rev. A. H. Birtles of Bristol was among the group of leaders of the National Marriage Guidance Council who were presented to her Majesty the Queen Mother on the occasion of her informal visit to their new headquarters in London.

Mr. Birtles is Secretary of the Bristol branch and a member of the Board for the selection and training of Counsellors. Her Majesty questioned him about the new premises which were opened recently in Bristol and greatly impressed him by her interest in and knowledge of the subject.

A LAYMAN'S DIARY

March 2. We live not far from one of the oldest and largest psychiatric hospitals in the country. Tonight several hundred people assembled at a public meeting in the parish church hall, to launch a local Association for Mental Health. We listened to three visiting experts, including the physician superintendent of the hospital (a very human and, in the best sense, ordinary looking man) and Dr. T. P. Rees, one of the pioneers of the " open door " movement, and a leading member of the Royal Commission of 1954–7 which paved the way for the recent mental health legislation. Dr. Rees told us that in 1845 half the patients in the Gloucester asylum used regularly to attend services at the cathedral. It was only in the later nineteenth century that the policy of locking-up " lunatics " was unimaginatively adopted, and we are now at last getting back to the humaner attitudes of a century ago. Then, as now, the main need was for kindness, not " wonder drugs ", and we hope our new Association will do a little to help. (It will be affiliated, of course, to the parent body, the National Association for Mental Health, 39 Queen Anne Street, London, W.1.)

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March 7. In today's *Daily Herald* Canon John Collins, Precentor of St. Paul's, gives a candid and disarming interview to Richard Findlater. He is an ingrained Church of England man. " It's my church, the one I've been brought up in. I like its continuity, its tradition, its objectivity, its services, its freedom." What other church, he asks, would allow him to get away with what he says and does ? (I can think of several, and one in particular.) Surprisingly, he says he is " agnostic " about what actually happens after death. And he does not believe in exclusiveness among the churches : " nor do I believe that the test for membership of any church should be the acceptance of the authority of any creed or dogma."

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Which reminds me that someone has given me a copy of this month's magazine of St. Andrew's Presbyterian Church, Cheam, and in it there is a long article by a layman entitled *What is a Christian* ? " Too much time, says the writer, " is spent in talking about who Jesus was and too little about what he said and did. Christianity to me is the religion of Jesus, not a religion about Jesus." And his conclusion is, " A man shows himself to be a Christian not necessarily by accepting what St. Paul or any other theologian has said about Jesus, but by accepting what Jesus himself has said about God : by putting himself in God's hands and following his guidance." St. Andrew's is the largest Presbyterian congregation in England ; there are 900 members. I gather that one or two thought the article a little unorthodox, but that it caused no stir.

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March 8. At the Royal Academy of Music tonight, my wife and I saw Arthur Miller's *The Crucible*, given by the Speech and Drama course of the Academy. It was a sermon by Miss Kathleen Garry which first brought this fine play to my notice. Its central subject is a wave of false accusations of witchcraft that broke out in Salem, Massachusetts, in the year 1692. Miller wrote it during the McCarthy persecution of the early 1950s. The message is the glorification of the individual who dares to stand out against the hysteria of the mob, and the students tonight conveyed this with great feeling and gusto—it was a *professional* show, not amateur theatre. (And all the evening cost us was our bus fares and a stamped addressed envelope. There is nothing to match London for good free entertainment, if you watch the right columns in the *Times* !)

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March 9. It was sad to be reading the tributes to Sir Thomas Beecham this morning, and hard to realise that his last recording has been made, his last calculated indiscretion uttered. But every regular concert-goer will be able to summon up a dozen private memories of him at will. I can recall many little scenes at Hallé concerts before the war, in the old Free Trade Hall. Beecham glowering at self-conscious latecomers: stopping the orchestra after two bars of Schubert's C major symphony and starting again, because a horn had muffed an opening note : describing to the audience how he had once presented the Royal Philharmonic Society's gold medal to Pachmann—who bit it, to confirm that it was real gold, and then chased Beecham round the piano trying to embrace him. Only once did I see him nonplussed. That was when the Lord Mayor of Manchester, Joe Toole, unexpectedly came on to the platform between two items, ostensibly to give Sir Thomas a civic welcome, but actually to regale the audience with a story about the bass drummer of the Besses-o'-th'-Barn Band. (The band had turned left down a side street. The drummer was marching straight on, banging away, when an officious bystander pointed out that the rest of the band were elsewhere. " Hang the band ", said the drummer, " Ah know t'music well enough wi'out *them* ".) You can imagine Beecham's face while this was going on.

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March 10. Dr. Mortimer Rowe was in wonderful form tonight when he spoke to the Laymen's Club on " Humorous Aspects of a Serious Profession ". As it was a private occasion, I can't report him, but I may perhaps be allowed to mention that encounters with the episcopacy at various levels formed an important part of his discourse. When I got home, I looked again at volume 2 of Bishop Hensley Henson's *Retrospect of an Unimportant Life* (O.U.P., 1943). The chapter headed " The Liverpool Episode, 1933–4 " is, I suppose, the best published account of that incident from an Anglican point of view. In it Dr. Henson sets out quite fully some correspondence he then had with Dr. Rowe in an effort to show that the baptismal formula used by Unitarians was *uniquely* unorthodox. (It wasn't.) The exchange ends thus :

> *May 4th*, 1934
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> Mr. Mortimer Rowe's letter is interesting, courteous, candid and illuminating. It knocks on the head the notion, which undoubtedly possess many Anglicans, that the best Unitarians are ' practically ' sound in their belief about our Saviour. That is a view which has never appeared to me either probable or plausible, and I am glad to have it so clearly repudiated by a competent authority.
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> I wish that a few more bishops were equally worried about us today.

THE SPIRIT OF PRAYER

O Thou Eternal God, immortal, invisible: we come in mind and heart up from the world of the many to the over-world of the one; for in the world of the many we are confused and weary and uncertain for the future. We bring with us our cares and our hopes: our sense of the world's sorrow at this time of winter when life is hard for many, when nature brings unexpected death to some, when men are crushed under the earth or plunge to death from the sky. We bring our fear born of the sight of leaders of men unable to agree upon what is good for all; we bring our sense of impotence that the love and brotherhood in the hearts and minds of common people cannot find full expression in their world.

We come in hope, O God, not of some cosmic miracle or apocalyptic revolution, but hope of some deeper sense of thy presence in ourselves, that through us something more of beauty, truth and goodness may come to life in the world and bring our dreams of an earthly kingdom nearer to reality.

Bless all who worship thee, O God, in whatever form and word, with thy love and power that we may all know more oneness with each other and with thee. Send forth thy spirit of comfort and wisdom through the words and deeds of faithful people to reach the lives where it is most needed. And if we find that we can only stand and wait among the great events and tragedies of our time, help us to wait in patience and in hope, and most of all, in true charity.

THE BASIC TRUTHS

THE NEW TRANSLATION

By Principal Kenworthy

THE New Testament was originally written in the ordinary everyday Greek of the age in which it was produced. When, in 1611, what has come to be known as the Authorised Version was produced, it was the aim of the translators to render the original in the current idiom of the day. They were influenced by the work of previous translators, but they succeeded in giving to the reader a version which spoke directly to him in a language with which he was fully conversant. Since then the Authorised Version has become a classic of English prose and has influenced the English language in a more direct and lasting fashion than any other book. Today, however, its language is archaic. Three hundred and fifty years have seen changes in the meanings of words so that on occasion a word will now bear the exact opposite of the meaning it had in 1611. However highly we may esteem the Bible as "literature" it is not "as literature" that it will make its impact upon the modern mind. It was not "designed to be read as literature" as one famous selection of passages has it. It will move the hearts and minds of men only by the relevance to their lives of the religious thought, teaching and experience which it contains. And it will best do this by being rendered into an English which as far as possible will be readily and clearly understood by the reader. In other words, any new translation must do for 1961 what the translators commanded by King James I did for 1611.

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There are those who have confessed to a feeling of shock when some hallowed and beautiful phrase has been replaced by what appears to them to be a flat and pedestrian rendering. Even for one who has not been brought up to hear nothing but the Authorised Version read in church or elsewhere this feeling will persist for a time. "And though I bestow all my goods to feed the poor" (I Cor. xiii. 3). What a poor substitute does the new translation appear to provide! "I may dole out all I possess". And yet, taken as a whole, the translation of this great passage on Love is successful. To one reader at least it reveals fresh insight into Pauline thought. No single word can ever carry over into English all that is meant by the New Testament word *agapé*, the word that is translated by "charity" in the Authorised Version and by "love" in the Revised Version. But the Revisers of 1881 rightly dispensed with the word "charity" because its meaning and associations have sadly deteriorated since the seventeenth century. "Love", of course, has been retained in the New English Bible, and the translation of I Corinthians xiii, while it may still offend many susceptibilities by its unfamiliarity and its lack of poetic feeling, does by its directness and simplicity stir us to think and to meditate afresh on the full meaning of the word.

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Other modern translations of the New Testament besides that of the New English Bible have qualities that attract interest and attention. But these are almost always the work of a single author; one advantage of a translation by a group of highly qualified scholars is that the fullest possible use has been made of all the new knowledge that has shed light on the original text of the New Testament. Although there has been little time to examine in detail the translators' rendering of difficult or disputed texts they appear to have done their work with admirable honesty and integrity.

Theological or doctrinal pre-suppositions or a misplaced respect for tradition have played little or no part in their conclusions. It is well known that the Revisers of 1881 often relegated to the margin what was almost certainly the true rendering of the original, while they kept in the text what the majority of them knew to be an inaccurate translation. A familiar example from the Old Testament may be given. The Authorised Version rendering of Isaiah vii., 14, "Behold, a virgin shall conceive, and bear a son" was retained in the text although the translation "virgin" cannot be justified. The considerations that may have moved the Revisers, or some of them (once called the "backwoodsmen" by an eminent Old Testament critic) are not in evidence in the new version of the New Testament. It is true, as has been pointed out in these columns, that they are not altogether guiltless in the matter of putting in the margin what might have gone better in the text, but in instances so far noted questions of doctrine are not involved. The translators saw their task to be that of understanding the original as precisely as they could and then saying again in their native idiom what they believed the author to be saying in his. That claim, made in the Introduction, is well borne out. It marks a great gain, and is a signal reason for commending this work.

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Listening to the new version read aloud in worship one is struck by its directness and occasionally by its vividness. Nor is the rhythm of the older versions entirely lost. The teaching of Jesus comes over with something of the stark simplicity of the original. But it is in the letters of Paul that one is made aware of the value of the translation, as, indeed, one is by the Golden Treasury of the Bible. How often, one wonders, just what a congregation makes of some of Paul's more involved arguments as they hear them read from the A.V. or the R.V. Now there is a real opportunity for the non-specialist to grapple with them and to reach a truer understanding of what the great apostle endeavoured to convey to his readers. For instance, Paul's teaching, in Romans xii, that in Christianity the highest form of sacrifice is self-sacrifice and has replaced the external cultic practices of Judaism is brought with refreshing clarity to our thought and attention. The new translation has its weaknesses and infelicities, but it is in leading us to reconsider some of the basic truths of Christian religious thought that it will serve its highest purpose. It will help more easily to sift the gold from the dross and to bring men face to face with religious reality in a new and compelling way.

IT OCCURRED TO ME

By Muriel Hilton

WE get publicity from strange quarters! A friend went to see a review, "One Over the Eight" and one of the sketches is an interview between a landlady and a quiet harmless young chap seeking a room. She explains all the restrictions and all the categories of lodgers she will not at any price take in. These include Unitarians!

"Let my room to a Unitarian—and I'd have my bathroom in a mess with drip-dry shirts in no time."

An odd angle on the Unitarian faith, and I'm still rather mystified!

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Last year in our Maidstone congregation there was a young American Jewish visitor so like my idea of Anne Frank that I found it almost painful to see her ardent vivid face. It happened that the address was on Job, and after, she talked with great animation about it and said that if ever "J.B.", by Archibald MacLeish, came to London I must on no account miss it. It was her most moving experience of the theatre. Well "J.B." has arrived in London and I have seen it. I would echo the young visitor's insistence that it should not be missed. Archibald MacLeish is a distinguished poet and of our household of faith. In "J.B." he gives the age-old problem of suffering a contemporary relevance. Never before in human history has there been so much suffering by the innocent, so much wondering and bewilderment about God's justice. The modern setting of Job is a corner inside an enormous circus tent where a side show of some kind has been set up. Mr. Zuss and Nickles, two ex-actors refused to sell balloons and pea nuts, decide to replay the story of Job with Zuss as God and Nickles as the Devil. They hover over "J.B.", a prosperous banker in modern life, a happy family man whose life is enacted on a square stage in a corner of the tent. Colombius befriends him, similar to that of Job

only the calamities are of the modern variety culminating in the desolation of an air raid. There is much argument that cannot be grasped in one sitting; indeed it may be said that the play makes too heavy a demand upon the audience, but the essential drama and situation makes a tremendous impact and sends one home feeling that this has been a unique experience in the theatre. It also makes one want to read and study the play and then see it again.

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In these days of mergers, monopolies and immense combines one cannot but raise a cheer for those little independent concerns that defy the prevalent modern tendencies. An invitation from our Northiam friends to spend a day with them provided the happy opportunity of taking the private country bus which waits in the square with those of the Maidstone Co. I took with me Mary Webb's "Spring of Joy" which I like to re-read at this time of the year. The journey was intimate, personal and strangely refreshing. The bus driver knew most of his passengers by name and stopped where they required. It was all very unhurried. One of the passengers sat by the driver and chatted about country things. When she alighted another took her place. Those entering along the route hailed the others in the bus. In fact I was the only stranger, but even so was included in the prevailing friendliness. Mary Webb would have approved of that journey. And I thought of her as I picked primroses and loitered along the country lanes before seeing our Unitarian friends in Northiam. It was a golden day of sunshine, flowers and quiet friendship—one to be infinitely treasured. How right is Mary Webb: "The joy of a Spring day revives a man's spirit, reacting healthily on the bone and the blood, just as the wholesome juices of plants cleanse the body, reacting on the mind. Let us join in the abundant sacrament—for our bodies the crushed gold of harvest and ripe vine clusters, for our souls the purple fruit of evening with its innumerable seed of stars. We need no passports in the freemasonry of earth as we do in the company of men; the only indispensable gifts are a humble mind and a receptive heart. We must go softly if we desire the butterfly's confidence; we must walk humbly if we dare to ask for an interpretation of this dream of God."

"THE WAVE OF THE FUTURE"

TWO HUNDRED AND SEVENTY NEW UNITARIAN SOCIETIES IN THE U.S.A. IN TEN YEARS

(The following article by Dr. Dana McLean Greeley, President of the American Unitarian Association is taken from the February issue of the "Unitarian Register".)

SHALL we stop our expansion? That is like asking, "Shall we hold back Niagara Falls?" or "Shall we prevent the increase of liberty and social evolution around the globe?" Water cannot be kept from responding to gravity, and the suppressed and colonial peoples of the world cannot be restrained from seeking and achieving their freedom. Liberal religion is on the march, and either it will advance with us and through us, or it will advance without us.

In the past six years, Unitarians have had a net increase of 196 societies. A decade ago we had 431 societies; now we have 701. Then we had 77,000 members; now we have 117,000. Since World War II, our numerical growth has been 35 per cent even in New England, and 500 per cent in the South West. In our Pacific Coast region, from Alaska to southern California, the total population growth in ten years has been 38 per cent, but the Unitarian population growth has been 183 per cent, exclusive of children. Recently in California we dedicated two new church buildings in one day, at Sacramento and Anaheim. Many of the great cities, from Washington to Toronto to Houston, that recently had one society now have from three to ten each. Our church schools today have as many children enrolled in them as we had adult members of the denomination fourteen years ago.

What has frequently been termed "the wave of the future" perhaps describes the mounting strength of a free faith. The Unitarian Universalist Association could have 2,000 societies in another ten years, and a membership of a third to a half million or more. It is harder to prophesy than to write history, but I foresee the possibility of an explosive growth that will be greater than anything we have known and that will affect five continents rather than one.

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Such growth places a tremendous burden on our services. Field visits, regional offices, adult programming, loans, subsidies, leadership and teacher-training, counselling—more ministers, more money, more time—more everything is needed to keep up with this exciting expansion. Some people wonder whether we should curtail expansion until we can supply better services.

Frankly speaking, I think we should not, even if we could. To arrest the present drive would be to lose the momentum that this historical movement has given to us, and to reject a very real opportunity to make Thomas Jefferson's hope come true, that no Unitarian need be a Unitarian alone. Every fellowship, no matter how small, is a force for liberalizing its total community, or a beacon that adds to the light of the world.

Just as I wish to have as many people as possible on this continent who really understand democracy and practice it, so I wish—for the sake of liberal religion—to have as many Unitarians and Universalists as possible and as many churches and fellowships under their names. I trust them in the long run to represent adequately the cause that we honour, even if for the moment we cannot give them all the adult programme materials and all the religious education assistance that we should like. They will not misrepresent or abuse liberal religion basically any more or any less than the people of Boston and Philadelphia and London did 150 years ago.

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Of course, we must increase the services to do justice to the movement and to the adults and children involved, and I wish we could persuade all Unitarians and Universalists of the need for underwriting the costs of our total programme. It should be our policy not to slow the growth one iota, but to speed the fund-raising and the field visits. And where we are unable in the meantime to send help from headquarters to burgeoning and needy fellowships, neighbouring ministers and laymen, as they have done in the past, will have to continue to assist and befriend them.

I believe that despite our limited services, as we increase numerically, we are growing more importantly in faith and hope and love—I see it from Montreal to San Diego. And as we become stronger as a denomination, I pray that we may enhance our non-sectarian spirit and influence. If we are self-conscious, let us also be self-sacrificing, and apply our liberalism to community betterment and to a fuller fellowship with other religions and with all mankind, and that means with "the church across the street" as well as with the people of Asia and Africa, the one no less than the other Our extension is for the service of man.

Mothering Sunday—and an Unusual Youth Service

Cotsmore Chapel, Liverpool.—Sunday, March 12th, 1961, is a day which will long be remembered by the congregation that met in the old chapel both morning and evening. In the morning, for the Mothering Sunday Service, the gallery, which has recently been re-strengthened, was put to full use, to accommodate the crowds which gathered for this happy Service. It was a real family occasion, the ages of the congregation ranging from one year to 80 years. Children of all ages presented flowers to their mothers, and the Rose Queen went round the chapel distributing posies to the remaining ladies. The minister, the Rev. Stanley R. Butler, in his address, stressed the importance of family life in the home, and paid tribute to all, not only mothers, in the words of the late Rev. W. G. Tarrant, "And faithful are the gentle hearts, to whom the power is given, Of every hearth to make a home, of every home a heaven".

The Evening Service was conducted entirely by the young people of the chapel, members of the U.Y.P.L., and the Youth Club. In place of the usual sermon, four young people, Derek Rainford, May Kennedy, Alwyn Thomas and Sylvia Roberts, endeavoured to answer questions which had been presented by some of the congregation.

The questions were: "What is the greatest problem confronting your generation?", "Of what value are Week-end Courses for young Unitarians?", "Has the increase in scientific knowledge anything to do with the decline in church-going?" and "What do the words 'Heaven' and 'Hell' mean to you?". The service was conducted by Margaret Potter, and lessons read by John Bache and Barbara Gallagher. The collection at this service was for the R.E.Y.D.

Correspondence is held over until next week.

Induction Service

CROYDON UNITARIAN and FREE CHRISTIAN CHURCH.—An Induction Service and Welcome Meeting for the Rev. Gabriel Kereki will be held on Saturday, 8th April, at 3 p.m.

THE INQUIRER
AN AMERICAN COMMENT
By Magnus Ratter

Inquirer readers should know of a tribute just printed in America which we introduce lest the Editor himself hesitate.

Dr. Preston Bradley is one of the chief figures in American preaching, one of our Unitarian community. Though he has a congregation from one to five thousand—also a great number on daily radio—he is a parson who knows his people one by one. He is a great man.

In his church paper, February, 1961, he writes:—

"Four magazines published in Great Britain come to my Study desk every week. They are stimulating, provocative, occasionally controversial, but always expressing themselves with clarity and conviction . . . I think there is much more careful preparation given to sermons in the pulpits of the various denominations in Great Britain than in the United States . . . there are great exceptions, of course. England has seldom had a minister who can compare with Harry Emerson Fosdick.

I must mention reading today several back numbers of the *Inquirer*, published in London. I am convinced, through familiarity with many publications and writers in England, that the finest, most analytical, most penetrating commentary on the contemporary world being written and published in England today, is being done by the Editor of the *Inquirer*, Mr. Lee. I thought, as I finished several of his articles today, that they could have much wider distribution than they have. His penetrating analysis of contemporary affairs is the finest of anyone I know writing to day on either side of the Atlantic. I wish everyone trying to be a Liberal in their religious emphasis in this country would read the *Inquirer*."

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings—Manchester

Tuesday, April 11th to Friday, April 14th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 11th

ALL MEETINGS AT MONTON

2.30 P.M. UNION FOR SOCIAL SERVICE.
4.00 P.M. INFORMAL RECEPTION.
4.45 P.M. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING.
7.00 P.M. ANNIVERSARY SERVICE.
Preacher: REV. P. N. TINDALL, M.A., Ph.D.
8.30 P.M. BUFFET SUPPER.

WEDNESDAY, APRIL 12th

ALL MEETINGS AT GORTON

10.00 A.M. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
2.00 P.M. ANNUAL BUSINESS MEETING CONTINUED.
4.00 P.M. HISTORICAL SOCIETY.
4.00 P.M. TEMPERANCE ASSOCIATION.
7.00 P.M. TOWN HALL.
RECEPTION by the LORD MAYOR AND LADY MAYORESS OF MANCHESTER. (Informal Dress. Ministers and Delegates only.)
8.00 P.M. CROSS STREET CHAPEL.
YOUTH MEETING.

THURSDAY, APRIL 13th

10.00 A.M. COMMUNION SERVICE (CROSS STREET CHAPEL).
Preacher: REV. I. HODGSON.
11.15 A.M. ESSEX HALL LECTURE (CROSS STREET CHAPEL).
"Alienation and Fellowship."
DR. D. RUSSELL DAVIS (Reader in Medical Psychology at Cambridge).
2.00 P.M. SECTIONAL MEETINGS.
Women's League (LESSER FREE TRADE HALL).
Ministers (CROSS STREET).
Lay Preachers' and Men's League (CROSS STREET).
4.00 P.M. PEACE FELLOWSHIP (CROSS STREET).
4.00 P.M. NATIONAL UNITARIAN FELLOWSHIP (CROSS STREET).
7.00 P.M. LESSER FREE TRADE HALL.
PUBLIC MEETING.
"The Unitarian Church meets the Challenge of the Day."
Chairman: REV. W. HILL WAREING.
Speakers: DR. JUNE BELL.
MR. M. H. GRUNDY, M.A.
REV. C. H. BARTLETT, B.A.

FRIDAY, APRIL 14th

AT CROSS STREET CHAPEL

10.00 A.M. CONFERENCE on "LIBERAL RELIGION IN A DIVIDED WORLD".
Chairman: THE PRESIDENT.
Speakers: DR. PETER DALBERT (Switzerland).
REV. MAGNUS C. RATTER.
12 noon CLOSING ADDRESS (without discussion).
REV. C. EASTON.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

In addition to routine resolutions, the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing together with the name of the Seconder.

COUNCIL RESOLUTION

AMERICAN UNITARIAN ASSOCIATION AND THE UNIVERSALIST CHURCHES OF AMERICA

The text of this Resolution of good wishes on the occasion of the consolidation of these two organisations will be on the Agenda Paper and will be sent to Boston in the form of an illuminated address.

BANK STREET CHAPEL, BOLTON

FREE WIRELESS AND TELEVISION LICENSES.—In view of the large and increasing number of solitary and lonely old people whose Pension or Assistance Allowance provides for only the basic necessities of living, and in view of the incalculable boon that Wireless and Television can be to give them a window on the world and save them from self-centred isolation, this Annual Meeting of the General Assembly, etc., Petitions Her Majesty's Postmaster General to take steps to issue Free Wireless and Television Licenses to all persons of pensionable age who fulfil the following conditions:—

(i) That they shall live alone or with no one who is not also of pensionable age.
(ii) That such persons living alone or together shall severally or jointly, have no private income and be solely dependent upon their State Pension and/or allowances from the National Assistance Board.
(iii) That the only regular income of the household comprising one or more such persons shall derive from the said pensions and/or allowances.

JOHN KIELTY,
Secretary.

Essex Hall, 1-6 Essex Street, London, W.C.2.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 26, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. SYDNEY HERBERT
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Supply
BILLINGSHURST, Free Church, High Street, 11, Mr. PETER SHORT
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (April 2) Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. SHIRVELL PRICE, 6.30, Mr. ALAN CURRAN
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Mr. H. BEAUMONT
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUINE
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss C. T. HERFORD, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11, Mr. J. NICHOLSON
DENTON, Wilton Street Chapel, 11, Mr. J. HINDE, 6.30, Mr. A. LEESON
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VINEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FINROW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KIRKHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. FOOTE
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Mr. J. MCCLELLAND (also 7, 1st, 3rd and 5th Sundays)
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MEYER-KLEIGE
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JOHN L. BROOM
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUINE
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MABEL BEARDS
GUILDFORD, Ward Street Church, 11, Rev. ROBERT TAYLER
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRUCE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baron Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GOLLAND
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. JOHN KIELTY
LEWES, Westgate Chapel, 11, Rev. R. SORENSEN
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURRIN
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER, 6.30, Mr. A. S. PATTERSON
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Rev. S. R. BUTLER
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. BASIL SHORT
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 11, Mr. G. E. PRENTICE
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAGNUS C. RATTER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GODDARD
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill, Unitarian Church, 11, Miss E. M. BUTCHER
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JEREMY GORING
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. T. L. JONES
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. ROBERT TAYLER
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. BARRETT
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WAREING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (April 2), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. JOHN MATHER, 6, Mr. J. WALLWORK
NORTHAMPTON, Kettering Road Church, 6.30, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Rev. G. W. PETTS, 6, Youth Service
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DUMBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Rev. LAWRENCE REDFERN
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. LAWRENCE CHANDLER
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Mr. S. B. SHEPHERD
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. LEWIS
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. P. J. PITMAN
SOUTHEND-ON-SEA, Darnley Road, 6.30, Dr. DOROTHY TARRANT
SOUTHPORT, Portland Street Church, 11 and 6.30, Mr. A. S. PATTERSON
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. KIMBALL
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Rev. F. M. RYDE
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEBERI
TODMORDEN, Unitarian Church, 10.45, Mr. J. E. THOMAS, 6, Mr. L. PROCTER
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Mr. F. FITZPATRICK
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. MAGUIRE
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month) Dr. JUNE D. BELL
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Mr. MICHAEL REEMAN, Styal, 6.40, Mr. NEIL G. C. PEARSON
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. SYKES
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBBINS
MELBOURNE, Unitarian Church, Cathedral Place, C. 2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 132, Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. WARDLE
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. EDMONDS, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grier Alley, Melbourne, C.1. Minister Rev. T. M. WARDLE. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MASON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JOHN H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. WILSON
WELLINGTON, Service suspended—Enquiries—Mrs. WATTS, Tel. 41-272

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Forms of application (to be returned not later than May 1st) may be obtained from the

Rev. FRED COTTIER
3 Deneway,
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(Hon. Secretary of the Widows' Fund, the Committee of which comprises the Trustees of the Charity.)

Wm. J. Hoad

I feel I must pay a personal tribute to the personality of Wm. J. Hoad (Billy—to his friends) who passed away on March the 7th.

Largely self educated and beginning work at a very early age in Horsham, he endeared himself to a large circle of friends, both old and young. Indeed, he had a genius for friendship and hospitality, most ably supported by his wife now bereaved in Norwich.

I first came across him in 1915, already looking a Pickwickian character, full of talk and memories of books, music, pictures and nature lore. He had become a " Decorator ", a man with a knowledge of and a taste for the Arts displayed in fine houses and in churches. With his partner Tayler, a real craftsman in wood, he engaged in much work of restoration in Sussex and the beautiful interior of our Ditchling church is due to his taste and skill.

For many years Horsham was his spiritual home and in times of crisis his kindliness and business acumen were a rescuing standby, for he was a man of courage and insight.

Never averse to change he was a maker of homes and experimented quite early in communal living. The home I knew best was quite a " Limberlost " and as a young minister I owe much to the companionship and stimulus there gained. At an age when most folk are resting he moved to New Zealand, then later back to Norwich, where both there and at Auckland he made the impress of his personality much felt. Our churches owe much to him and we shall miss his like.

Harry Magaire.

ADVERTISEMENT RATES

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Birth

WATKINS. On February 28th, at Alexandra Maternity Home, N.10, to Joyce (née Smith) and Trevor Lewis, a daughter, Catherine Mary.

Miscellaneous

DUPLICATING, Shorthand, Typing (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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FAITH AND FREEDOM
Spring Issue, 1961

Under its able editorship *Faith and Freedom* continues to maintain the high standard of religious journalism which was set by its earlier issues. The first article *Religion in an Age of Science* (Geoffrey Shepherd) discusses a problem that is as urgent today as ever it was, but many will be inclined to question the adequacy of the definition of religion which the writer accepts: " There is no mystery about what a religion is . . . . It is a practical and prescribed way of behaviour; the safe way of living ". One wonders at times whether behaviourists ever examine their own subjective experiences. Dr. Blanderman follows with a witty article on *Some Humanistic Aspects of Darwinism*. No Unitarian should miss reading Principal Garrard on *Theological Gamesmanship*, and the same must be said of Francis Terry's *Philosophical Paradox and Cartographical Projections*. Some may be put off by the daunting title, but that would be a pity, for, as always, Mr. Terry has something important to say. As a foil the succeeding article (Jackson Lee Ice) *The Christ above the Christ* has a title of seductive simplicity, but what some readers will make of their reading can only be conjectured: " In Jesus as the Christ the essential nature took complete control of the existential nature, while remaining in finitude ". However, the article should be read in conjunction with that which follows: *Paul Tillich and Existentialism* (H. J. Gard). J. P. Carpentier describes most vividly and impressively *Short Journey into Death—and Back*, and G. S. Whitby concludes his article begun in the last issue on *Human Relationships* rightly stressing the primacy of personality in ministerial activities. To be interested in ideas is important for a minister but that is no substitute for an interest in living personalities. Altogether, a valuable issue, with every article a helpful contribution to our understanding of the religious view of life.

H.C.

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